THE Old English Officer.

BEING

A necessary Looking-glass

For a Christian Army.

OR

A fit Companion for Young Souldiers.

Wherein you may behold a Perfect, Easy, and speedy path to obtain the Exercise and Discipline of Foot, and make Soldiers fit for present Service, either in Field or Garrison, the *Old English* Military way.

With plain Directions and good Instructions out of Sacred and Moral Histories of Worthy Commanders, how they should behave themselves in time of *Peace* and *War*. Delightful to hear, and profitable to practise these Times.

Written by Charles Hammond *Captain of Foot, by Commission under K.* Charles *the First, of ever Blessed Memory, and one of the Sons of the Clergy.*

It was the saying of *Jesus* the Son of *Sirach*, Eccl. 26. 28. ver. there was two things grieved his heart, *To see a Man of War suffer Poverty, and men of understanding not set by.*

Lond. 1679.

A Necessary Looking Glass

FOR

A Religious Nunn.

The Epistle.

To the Young Heroick Spirited Reader, whose Resolutions are courtably affected to Military profession, and well deserving that Honourable Name of a Soldier.

Wisdome, Valour and Fidelity, attend your Service for God, for Religion, for his Church & for their King and Country. Amen.

GENTLEMEN,

FInding there is little likelyhood of my being imploy'd abroad in these times, I thought not to be idle at home; but would advance and incourage as much as lay in me, that Honourable Calling of a Soldier, which I have been a well-wisher to this Forty years, in the Service of our Gracious Soveraign that now is, and all along in his Royal Fathers of ever blessed Memory: and now in these times of Action, to take off the ill thoughts of many such, and convince them as much as lies in my power of their

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[illegible] Soldiers [illegible] ful eye, as men not worthy of Respect and Honour.

2. Them that think Old Soldiers not fit for Imployments or Commands.

3. Such as cast an aspersion on those that served his late Majesty, in the Wars.

4. All that think the old Discipline of *England* cannot be taught as short and serviceable as the new way.

5. They which will hold that opinion that wars is not lawful.

And Lastly, to convince that rebellious principal of too many that will argue and hold it lawful *that Subjects may take up Arms against their lawful Soveraign in points of Religion*;

Gentlemen I must confess I am no Scholar, though I sprung from the Loyns of the Clergy, my Father, and Grandfather being both of that Function, but they dying in my minority, I was brought up and Educated otherwise with that Learning they left me, which was enough to instruct me in the points of Loyalty, and to defend my Religion in the English Tongue: and as I ever took delight from my Youth, to learn and study the practick part of the Discipline of Foot, to inable me as much as could to be a Soldier, answerable to that Command I obtain'd; so I made it

my

my study in spare time, to Read and Learn out of Sacred and Moral Histories and Authors, and worthy Commanders, how Soldiers might live and behave themselves to their credit, and for the Honour of God, their King and Country.

For want of Memory and practise I have forgot much of both; yet this small Treatise, if practis'd, I hope may serve you as an *A. B. C.* to begin withall, till your experience and abler School-Masters in Discipline can teach you more: which I hope will not be despis'd by any that are well-wishers to an old Soldier. Now I desire you if you find any Errors of the Press to pass it by, if in me, judge it my forgetfulness for want of imployment and Exercise, which I wish all young Officers that are now honoured with the first (imployment or Command) may not forget the last) Exercise, when Time and Opportunity serves; which will redown'd to their Honour, the incouragement of their Soldiers, the daunting of their Enemies when they come upon Service, and the glory of our King and Nation, which I shall heartily pray for, and wish to hear, and as willingly serve to the utmost of my Power and Ability.

Charles Hammond.

From my House in Cloth Fair *next door to the Sign of the* Harts Horns.

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Judge

Judge not the Author
Till you have Read his Book
Spare time, have Patience too
Observe and look
O're every Leaf, and then
I hope you'l find
Truth guide his Pen
A Loyal Heart, a Mind

Of the Honourable Calling and Imployment of A Right Soldier.

A Right Soldier in his Vocation, well qualified and behaving himself worthily indeed, liveth in a Course of the worthy Honour, and his imployment in Warlike affairs is very honourable.

First God himself is pleased to carry the name of a Soldier, *God is a man of War* (saith Moses) *Exod.* 15. 3. and the Son of God professed himself to be, *a Captain of the Lords Host*. Joshua 5. 14. 15.

2. The most Renowned in Holy Writ, and in Human Stories, have attained to great Fame and glory by their valient acts and Feats of Arms, as we may see in *Joshua*, in *Gideon*, *Ehud*, *Baruc*, *Sampson*, *David* and his Warriours. What Speeches are there of the Nine Worthies? whereof *Joshua*, *David* and *Judas Machabeus* are three, it is all for their Valour and vertue in Battel, by Warr the Fame and Memory of *Julius Caesar*, *Great Alexander*, *Pirrhus*, *Themistocles*, *Scipio*, *Hannibal*, *Scanderbeg*, and *Charles* the 9th which remain immortal, and innumerable others both in Prophane and Divine story.

3. Whence came all those greatly affected Ti-

tles now in the world, rose they not from Valour, Prowess, Military employments and Exercise of Arms? whence came Esquire, but by being *Armiger*, an Armour Bearer, whence came a Knight of old, not by scraping of Wealth and buying the Title, but by being *Miles* a Soldier, a Noble man; an Earl, a Duke, nay the highest name of Dignity, an Emperour, but from Honour in the field bestowed upon him that knew how to Rule and Command an Host of men.

4. *Solomon* the wisest of Kings that ever was, held such as were men of Warr to be more honourable than to be imployed in servile work, such as he employed strangers in, 2 *Chron.* 8. 9. And the people of *Canaan* the *Hittites*, *Amorites*, *Perizzites*, *Hivites* and *Jebusites* base people, were not worthy to be such of War, the function was too honourable for them, as it is for too many that are admitted sometimes, more fit for Stocks, Bridewell, Goals, Gallies, or the very Gallows, than to be inrolled among the honourable and men truly worthy the name of Soldiers, if the worth of a true Soldier were well weighed.

5. By the profession of Arms many have attained from a mean condition to great honour, *David* from a shepherd to be a King of Israel, *Jepthah* of base birth, yet by valour became a Judge in *Israel*, *Iphicrates* the Athenian who was Lieutenant to *Artaxerxes* was he not a Coblers son, *Eumines* one of *Alexanders* Captains, was a Carters son,

son, *Servius Tullius* who triumphed 3 times, was the son of a poor servant, *Diocleſian* though a bloody perſecutor of the Chriſtians, yet a valiant man, obtained the Empire by his Proweſs & valour and yet but a Scriveners ſon. *Nicholas Pichinnino* the great Captain and Commander of the Armies of the Potentates in *Italy* was but a Butchers ſon: The famouſeſt Nations of the World the Romans who ſubdued Kingdoms, never held any profeſſion worthy ſo great honour, nor ever rewarded any ſo much as they did Valiant men, generous ſpirits, adventuring their lives and obtaining thereby praiſes to themſelves and glory to their Nation, as their Hiſtories do ſhew.

6. That Calling muſt needs be honourable which requireth ſo many honourable parts and praiſe-worthy Endowments, requiſite to make a man deſerving to be admitted into Military profeſſion, As to be a man of underſtanding, of a ſtout and undaunted courage, not fooll-hardy, but prudent and patient, of an able body yet no Lubber or Luskiſh and ſluggiſh diſpoſition, but nimble and lively to execute deſignments, and crowning all this with true Religion, and zeal towards God, with a Loyal and faithful heart to his King and Countrey. For the honour of this profeſſion how great Volumns are written of men of War, their valiant deeds and Memorable acts have cauſed them to be Regiſtred to all Poſterity, by the Pen of the Learned, which cannot be read but with

great delight and great profit even to make valiant and couragious spirits emulous of their Fame and Glory: what profession procured more honour to People a Nation then men of War hath done, *Greece* for her *Achilles*, and others: what prayses everlasting did *Epyrus* that little countrey obtain by her Peerless *Pirrhus*, and that terrour to the Turk *Scanderberg*, *Macedonia* by her great *Alexander*, *Troy*, by her valiant *Hector*, *Rome* by *Cæsar*, *Pompey*, *Scipio*, and the rest; *Lacedemon* by *Simon* and *Leonidas*; *Carthage* by her *Hanyval*, and so other places by their valiant Worthies: in a word who is more worthy honour in the hearts of all vertuous men than a man of Courage, so he be well qualified, that by some base condition he wrong not himself, which true generosity of spirit will utterly disdain to do.

CHAP. II.

Of Prest-Men, and Volunteers.

OF such as go to war, there are two sorts, such as be commanded, and such as offer themselves: the former we call Prested, who without inforcement would not go. *Moses* was no King in *Israel*, and he wanted not for Volunteers, but commanded to chuse out of every Tribe 1000 to make an Host of twelve thousand to go against *Midian*, so did *Saul* and *David*, 1 *Sam.* 11. 8. 2 *Sam.*

28. without which Command Princes could not have waged Battels as they then did.

The other sort are termed Voluntiers, which are Natives or Forreigners, these men may offer themselves to the wars, and enter into the Profession of a Soldier; its not to be doubted *Ehud's* Soldiers were all Voluntiers at the sound of a Trumpet, *Judg.* 3. 27. So were the three sons of *Jesse*, and such were *David's* worthies, 1 *Sam.* 17. Again *Deborah* the Prophetess praiseth the Voluntiers which came to help *Barak*, besides she complaineth of such as following their own private business, neglected the wars, and withal cursed *Meroz* for not coming to help the Lord *Judg.* 5. 12. 15. 23.

Moreover, that which may be lawful by Pressing and compulsion may as well be lawful for Voluntiers if there be not very just cause or impediment to hinder this: A lawful calling may be as well undergone freely as by compulsion, else how should Princes and States do that have not power to Press, if Voluntiers might not in good conscience offer themselves; but here Voluntiers must know and be resolved of some things.

1. Of the Calling of a Soldier, where it is lawful and that a man may therein live, and as well receive wages as men do for discharge of other duties in any other lawful vocation: *be content* (saith John Baptist) *with your wages*, speaking to Soldiers, therefore they may serve for wages.

2. Of the justice and lawfulness of the war into which he thrusts himself, seeing he goeth not by Command of supream Authority: if the war be just, a man may serve with a good conscience of his own accord, but if it be apparently unjust, let men beware that they imbrew not their hands in blood going Volunteers if Princes command: that case is altered for private persons may not sit and judge of Princes actions; I have Read that St. *Austine* saith, *That a good man may serve under a sacrelegious Prince; for the unjust Command shall bind the Prince, when the duty of Obedience shall make the Soldier free.*

3. They must have the leave of such as have Soveraign Authority over them, for a Subject to one, cannot dispose of his own person to the service of another Prince without leave; but he may put himself voluntarily into the Service of his own Soveraign whose Subject he is.

4. Volunteers are to weigh with themselves what special impediments they have to withhold from going, in respect of some particular calling, requiring their own person for discharge of the duties thereof, or some charge of a Family, Wife, and Children depending upon their personal being necessarily amongst them, or whether their being at home may do more good to the Countrey then the service in War.

5. Ther end must be good for defence of Religion, their King and Countrey, for Relieving

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the unjustly Oppressed for maintenance of Right and such like, and withal to learn Experience for the good of their Countrey, but not to run in unadvisedly, as some do out of a Malecontentedness, nor of an idle humor, nor of a foolish vain glory, or a bloody dispolition, of a base mind for Prey and Plundering, but as a man of valour, for more praise worthy and better ends.

6. Lastly that Voluntiers put themselves under the Command of Authority to do Service, and to be subject to Rule and Discipline, observing Order, keeping their places where they are commanded, from which they may not depart without leave of such Commanders as they have committed themselves unto: for though they enter voluntarily, yet being under Authority, they may not think themselves then free at all times to part at their pleasure, for if they should, upon necessary service, such wandring Stars and such straglers would utterly fail the Expectation of their Commanders.

Thus with these considerations, men may be Voluntiers and put themselves into Military Service and Authority may admit of them, as both the Scriptures and Histories shew, but yet the General and others with him must be cautious what Voluntiers they entertain, beware of such as fly from the Enemy, let them be tryed before they be trusted, for we may read in Stories that such sometimes hath been sent of the Enemy to do mischief.

Two Spaniards feighned themselves Fugitives to the Venetians, with a purpose to kill *Alvian* their General, so did certain Turks with an intention to kill *Scanderberg*, the Mundians which seem'd to forsake *Hannibal* and to fall to the Romans in the battel of *Canna*, were a great help to *Hannibal* to get the victory, in turning against the Romans upon a suddain, this wisdome was among the *Philistians* going to battel against *Saul*, they would not admit of *David* and his company, many other Examples hath been abroad, and here at home in our late unhappy wars, but I hope our Commanders will be more careful abroad (if there be occasion) in entertaining Volunteers in other Countryes.

CHAP. LII.

Of the just Causes of making War.

WArrs upon just causes undertaken is undoubtedly lawful, though contrary to the opinion of some, but there is nothing more for incouragement in any action than to have Conscience satisfied in the lawfulness thereof.

God is pleased to be called a man of War, now he never admitted of a title of a thing unlawful. *Exod.* 15.

He has given command to his people to fight, he made Laws for directions to them, when they

they went to war God sent his spirit upon them to incourage them, as in *Gideon* and *Sampson*, as you may read in the Book of *Judges*, and in 1 *Sam.* 15. 2 24. *Num.* 31. 3.

God raised up some Prophets to comfort and set forward his people to war; thus he moved *Deborah* to call *Barak* into the wars, *Judg.* 4. and *Jahaziel* to encourage *Judah* to go against their Enemies, 2 *Chron.* 20. 14, 15. God taught *David* to play the part of a valiant Captain and Soldier, he made his hands to war and his fingers to fight, and made his arm strong, for which *David* tendred thanks to him, *Psal.* 18. 39.

Thus you may see what warrant war hath in the Old Testament, but in the New you will say tis otherwise, for he but once or twice at most is called the Lord of Hosts, *James* 5. 4. more often the God of Peace, and we do profess the gospel the word of Peace; it is true, that all men should seek peace, and ensue after it as a blessing of God, yet just and necessary war is not to be condemned, St. *Ambrose* saith, *it is part of Justice by war to defend our Countrey and confederates and such as need aid from spoylers and oppressors*: neither doth the New Testament *Matt.* 24. disalow of war, so it be just; our Prince of peace tells us of war *Rev.* 19. 17. and is pleased to be set out as the Captain of an Host riding on horseback, and subduing his Enemies; hereby shewing that his Church shall have wars and he will take their part: A Centu-

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rian, and *Cornelius* a Captain, and a Soldier that feared God waited on him *Acts* 10. 1. the Lord in calling the Gentiles to the Gospel, made choice to begin with this calling; with a good conscience we may take up Arms when there is no safety but in Arms; we must know that God taketh not away the Law of Nature to defend our selves by forcible means against violent Enemies, God hath now appointed Kings to use the Sword, not only to punish Offenders under them, but also to defend their Subjects from violence and wrong at home and abroad, and what hindreth Princes and States to recover what is justly their own, if otherwise not to be gotten but by force of Arms.

As we see the undertaking of war to be lawful and honourable, so it must be understood whether it be just; for the cause as it is, either Good or Evil, so may the issue be thereafter expected; true it is that unjust wars may have good success, for the iniquity of the people against whom they are undertaken; a just war is in defence of our King, our Country, our Religion and Liberty, God alloweth to go to war against an Enemy coming upon us, *Exod.* 17. *Jud.* 6. Upon this ground was the wars of *Joshua* against the *Amalekites*, 1 *Sam.* 15. of *Gidion* against the *Midianites*, of *Saul* against the *Philistines*, of *Ahab* against *Benhadad*, the *Romans* against *Hannibal*, and of our antient *Britains* here against the *Romans*, *Saxons* and *Danes*; Kings may justly war against native Rebels,

bels, it is a just war to help friends Allies & Associates unjustly oppreſt and wrong'd, upon this ground *Abraham* armed himſelf againſt the four kings to recover *Lot*, whom they had carryed away, *Gen.* 14. 14. *David* reſcued *Keilah* from the *Philiſtines*, 1 *Sam.* 23. 1. *Saul*, *Jabeſh Giliah* from the *Amonites*, *Judas* and *Simon* his brother helped the other diſtreſſed Jews, 1 *Mac.* 5. 10. It is a reproach to a Nation to forſake Friends, Confederates, and ſuch as ſhould be holpen in their diſtreſs, God willeth, alloweth us and commandeth us in ſuch a caſe: it is a juſt war to bring under ſuch as Rebel, or to get peaceable poſſeſſion of a Crown, juſtly claimed as *David* did the Kingdome of *Iſrael* againſt *Jeboſhah*, and the houſe of *Saul*: Now leſt men imbroyl themſelves in needleſs uſe of the Sword, to their own ruine, in the next place it is to be conſidered by what Authority this war is to be undertaken, for a neceſſary and juſt war doth not warrant every one upon their own heads to make war, though they be able to gather a people together, but the firſt mover thereof muſt be the Supream Authority of that Nation, the wars that God allowed, and ſo juſt which he alwaies commanded, were made ever under and by the Authority that he ſet over his people, *Exod.* 17. 8. The war againſt *Amaleck*, *Num.* 31. was commanded by *Moſes*, ſo was that againſt *Midian*, in like manner, *Iſrael* warr'd under the Command of *Joſhua*, and after under

the *Judges*, and then under *Kings*, as *Saul*, *David* and the rest, therefore it is not for Christian Subjects to be of that Rebellious principle, as to wage war or to take up Arms against their lawful Soveraign, under pretence of Religion, much more to destroy their Subjects, and murder one of the best of Kings, whose blood I am afraid cryes for Judgement still on the heads of them and theirs that had a hand in it, and not truly repented for.

CHAP. IV.

For the choise of Soldiers and Officers,

NOw in sending forth an Army, great care must be had what sorts of persons are to be sent forth.

Let them be Natives and Subjects living under that Soveraign Authority that sends them out, though they be of several Countries, then their years such as the Lord held fit for war were in *Israel*, 20 years old and upward, *Num.* 26. 2. and such did *Amaziah* take for younger or hardly grown up to strength, and above 46 (except old and expert Soldiers for skill) are not to be admitted, because strength decays. 2 *Chron.* 25. 5. as I have heard Learned Experienced Souldiers say, touching their bodies, in *Israel* were chosen strong men, able to go to war, men of valour and courage, stout and strong, of a vigorous and courageous

glous mind, not fearful, 1 Sam. 14. 52. for such were put out of the Host by God's appointment, and this did all so that valiant *Judas Maccabeus*, 1 Macc. 3. 56. what good will they do but fail in performance, make others to be faint-hearted, and so give the Victory to the Enemy: likewise for their skill in Arms; raw and ignorant men are not to be put suddenly upon service, for not a multitude, but Art and Exercise getteth the victory, for the ignorant Soldier may not only endanger himself but his followers too, therefore the Soldiers in *Israel* were very expert men, *Judg.* 20. 16.

Besides all this, it is fit Soldiers should be Religious, yea very requisite, because they expose themselves so to the danger of death, which none but such as are Religious can be prepared, for he that is not truly Religious can never be truly valorous, for they then may expect God's ayd, they may fight with their hands and pray with their hearts, by which meanst his renowned *Machabeus*, 2 Macc. 15. 26, 27. conquered *Nicanor*, and slew of his enemies 35 thousand; Religion will make men Valiant, never any in Holy Writ Recorded for Religious, but were adored Valiant, for God requires all should fear him, there was *Abraham*, *David*, *Asa*, *Jehoiada* the High Priest, *Josias* the Religious King, all valiant men, and how can they otherwise choose, but be valiant when they know that God is reconciled to them.

them, death if it come will be to them advantage, these only have Faith in God, and so will be couragious, the Religious, of conscience will be obedient, as *Israel* professed to be to *Joshua*, and are like the *Centurians* servant *going and coming at command*, Matt. 8. 9. and not mutanous, they are of a quiet behaviour and temperate, not bablers, drunkards, nor quarrelsome, they will esteem of and love a worthy Captain according to his worth, who must be to them as a father, and they to him as sons; for in *Israels* language they were called the sons of the band, their Prayers are of more force to prevail with God to take their parts and to vanquish an Enemy than all other means besides: *Israel* fought but *Moses* did procure the Victory by Prayer; now I know some of your young roaring, Atheistical, Prophane swearing dam-me boys will laugh at this, and froff and deride this choice of Religious men, as having no pattern of warlike Chieftains to follow, let them look to the mighty man of war, the Lord of Hosts, the King of Kings, and consider what manner of Soldiers he did choose to fight his battels, the Commanders were Religious, as *Joshua*, the *Judges*, *Ehud*, *Gidion*, *Jepthah*, *David* and others, his Armies mustered by the Lord, were called *His sanctified ones*, *Isa.* 23. 3. set a part by him

See Dr. Sutton *Dean of* Exeter, *his book of War, moving the Army to be religious.*

him to Military imployment, *they were all mighty men, and strong, skilfull to march and did not break rank, they cared not for wounds though they were pierced them*, Joel 2. 2, 5, 7, 8. *verses*. I can bring you Examples here in our own Kingdome, in our late war, in the Army that was raised for the King in that small County, when Sir *Ralph Hopton* came down; who was counted a Puritan, he was religious and a brave Souldier likewise, pray enquire of the worst of our Enemies how it was governed, when they were first raised, and how God prospered them, being but 5 Regiments of Foot and very few Horse; The cheif Commanders the Lord *Mohun* Sr. *Bevil Greenfield*, Sr. *Nicholas Slanning*, *Coll. Godolphin*, *Coll. Trevanion*, and others, which ventured their Estates, and most of them lost their lives in the Service, their Officers and Soldiers under them were as well instructed to fear God as to honour and serve the King; Oaths was held so abominable amongst most of the Officers, that the Soldiers durst not sweare an Oath before them. Likewise went to Prayers before we went to fight, if possible we had time, the Soldiers durst not Command for a cup of beer, much less how to Robb, Plunder and Spoyl their Quarters where they marched or lay, and for their undaunted valour and Resolution upon Service, it was very well tryed several times before they ever had Relief or could March out of their own Country to Joyn with other Forces

as that Remarkable Fight at *Stratten*; in *Cornwal*, where our Army was but 5000 foot at most, and about 17 Troops of Horse, the Enemy 12000 Foot and 1500 Horse, and a brave Artillery, 22 Brass Guns, and we but 3 Iron guns, we fought them and totally routed them, the Earl of *Stamford* Commanding them; and *Chidly* his Lieutenant General, whom we took Prisoner, and all their Artillery, the Fight beginning about three in the Morning, and continued till three in the Afternoon; they having another great body of Horse at *Bodnam*, which likewise the next day we routed and dispersed, and having at last neither Powder nor Shot left, but Resolution and clubs of Musquets to fight them, we went to Prayers that Morning before we fought them, and that strengthned our Forces, and Armed our Soldiers with undaunted Resolution, in a word, no courage like a Christian courage.

But it will be objected, that *Jeptha* had in his Camp vain men, there gathered to *David* men in distress, in debt, discontented, ye and wicked men sons of *Belial*, who fought with courage, recovered their losses and slew the *Amalekites*.

It is very true, but these were some only amongst the rest, the Commanders themselves and others among them were well given, again; they had such persons as plea'd to come to them in their distresses, but they did not hire such as *Abimelech* did, with *men and light men*, Jud. 9. A

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Company fit for such a Captain. Authority that may Press, may find fitter men for their Service in a good cause if they look to prosper, than Rogues, Loyterers, Swearers, debauch'd persons, Goal-birds, Scuff and scumm of a people held unworthy to live amongst honest men, very Out casts of Parishes, not to be admitted indeed unto the honour of being a Soldier; but some will perhaps say that out of these Routs of Out-casts, some have proved very serviceable, also so may unclean Livers, prophane Swearers, and Cup Captains have shewed great courage in wars, and its known that Heathen men, *Julius Cæsar*, *Alexander*, *Hector*, *Achilles*, *Thimistocles*, *Epaminondas*, *Pyrrhus*, and infinite others have been valiant Soldiers, for these latter though Heathens, yet moral vertues have been commended in them, and according to their Pagan Profession they were Religious, asking counsel of their gods, without which they would not go to war, and they hearkned to their *Priests*, *Devines*, *Soothsayers*, *Astrologers*, *Chaldeans*, and such as was Revealers (as they thought) of the will of their gods; but for the Rout of Out-casts it may be some very few have been serviceable, but what have all the rest been, an heathen could say, *Ex*[illegible] *a Company Riotous and disorderly*, [illegible] *use*, for the other that are held so valorous [illegible] it is, that humane fortitude may be in an [illegible] [illegible] that murtherer of his brethren, in an [illegible]

Joab, as it was in these forenamed Renowned Heathen, yea in other most lewd and vicious, and most prophane in religion, there may be out of pride and ambition, out of a furious heat of heart, out of a resolved fool-hardy desperateness, out of hope of spoyle, out of some such grounds perhaps shewed a kind of valour: but this is not Christian fortitude such as was in *David* and others accompanied with other laudible vertues, what desperate companions were the three Seditious Captains in *Jerusalem* and their followers, they prodigally shed the blood of one another, and like Lyons fought with the *Romans*, but at length to their utter confusion: what becomes of seeming valourous men set experience speak? happy were it that Christian Armies were gathered of Religious, or at least of civil and moral honest men, that the commendations of them might be like *Scipio Africanus* his Army, the members of whole Soldiers seemed to be grave Senators: but it is the Deportment, Discipline, and Conduct of Officers that must make experienced and well governed Soldiers, when *David* numbred the people, as likewise *Amasiah*, they placed Commanders over them, of which some were over thousands, some over hundreds, some over fifties, 2. *Sam.* 18. and some but over tens, they were called the Officers of the host, the chief and command over many thousands, all of them were choice persons, valiant

valiant men skilful in the use of Arms, ry'd Sold-
ers in the field worthy their places, they were
wise and valiant and such as let God before them
and in the service of war offered themselves to
the Lord, and though all were worthy praise
some exceeded others, and were more Renowned
as were the special Worthies of *David*, and the
without Pride in themselves, not contemning o-
thers and without envy of the less famous, for
any thing the Scripture speaks of, the Leaders
Captains and Officers were none of them young
Striplings, raw and unskilful Soldiers, but
known men, if a *David*, a young man, a youth
be advan'd to be Captain over a thousand by *Saul*
it was extraordinary indeed, because he was
known and had often shewed himself to be valiant
a man of War, prudent in speech, and wise in his
actions and behaviour, for he had slain a Lion and
a Bear, and overcame *Goliath*, before this his ad-
vancement, such a youth as he may well be ad-
mitted to Command, but *Adrian* the Emperour
expresly forbad beardless youths to aspire to such
a charge; *Alexander* in his Expedition against
Darius, chose such for his Commanders as were
Experienced in his Fathers service, and of ripe
judgement, such as have not attaind to the grace
of a manly countenance in such man-like services
cannot procure authority sufficient to command
brave spirits; and such as procured their places
without desert was removed. *Cæsar* being in

was brought him, that one that was an old Soldier who had faithfully served him was dead, the King was very sorry, some told the King he was old, and ripe for death, *Yes* (saith the King) *I am not sorry for his death, but that death hath cut him off from the good that he deserved, and I intended him*; It is written of the *Lacedemonians*, that they did not only provide for men which served them in the wars with good salleries, but also the very horses, when they were grown old, they bought a piece of ground to keep them in.

I found an old Treatise that was translated out of a Spanish copy, was Printed at *Saragoza* [illegible] but remain'd in *Oxford*, dedicated to our late Sovereign, of ever blessed Memory, King [illegible] the first, the Life and Death of *Jacobo Alexander* an *Arabian*, Mahometan King, for Example it is written of his Vertues and Victories, when he saw his Officers were grown old, having spent their best time in his service, licenced them to take rest, and honoured them with places in Cities, Castles and Fortresses, giving them good salleries, receiving still their Pay, what they had in the wars, which was the cause he never wanted men of Service, and he won eighty and six battels by Sea and Land, Conquered *Spain*, and [illegible] five Kings, subdued *Asia*, *Africa* and *Europe*, [illegible] is said of him in his Epitaph, *That he observed Justice with benignity and mercy, and he [illegible] the nakedness, hunger and thirst of his Subjects with*

his large and liberal hands. He began his Raign in Anno Dom. 654 and dyed in 723.

CHAP. V.

Of Discipline, Government, and the Evils to be avoided, in a Camp and punished.

AN Army gathered, General, and Officers chosen, and by good counsel the war established, yet all is nothing without Military Discipline, which is the main foundatio and strength of an Army, the Lord therefore when he brought forth his Host of the Israelites under the General *Moses*, he appointed a strict Discipline, which is the strongest guard to preserve an Army from destruction. *Alexander Severus*, so called, for his strict observing of Discipline, he held Discipline the preservation of the Common-wealth, as the letting of it fall should be the losse both to his Name and Empire. *Scipio Africanus* so observed Discipline, as his Souldiers seemed Senators, as *Plutarch* witnesseth; the cruel Turks observe Discipline to our admiration, by which they have mightily prevailed against us Christians, who may be ashamed of our over much loosnes therein.

The wild ordering of the Host of Israel by the Lord, stood in these things.

First, in making excellent Laws for good go-

Nr ment, for his Laws were so righteous as no nation could come near them, nor had the like as *Moses* told them, *Good Laws are the foundation of Order and Discipline*, the guide of mens actions and preservation of an Army, without which there would be nothing but disorder and confusion.

Secondly, in the Execution of those Laws, from which none might turn either to the right hand or to the left, the life of all Laws is to see them observed and strictly obeyed, for else Laws be made in vain.

Thirdly, in not allowing any priveledge to any person to transgress the Laws; *Moses* the General was a strickt observer thereof, and so was his Deputy Lieutenant *Joshua*, and if *Moses* himself transgressed, he tasted of the Kings the Lord of Hosts displeasure, *Num.* 20. 12, 14. *Moses* was so just and strict a justicer, that in just proceedings he would have none spared, nor the heads of the people, nor any to spare his brother, nor his companion, nor his Son, *Saul* would have put *Jonathan* to death for not keeping the charge put upon the whole Host, *Num.* 25. & *Exod.* 32. 27. 29. And the *Romans* without respect of persons, punished offenders: the Consul *Titus Manlius* caused his own son (for breaking the Law of Discipline, though otherwise in act in slaying an upbraiding Enemy was honourable, and to the Romans beneficial) to be Behea-

ded, none in a Camp may think themselves free from observing Order, no not the General, for he that commandeth others, must order well himself, or his command will grow into contempt; this made *Lapirus* to purpose the death of the General of his horse, because he fought without command, though he returned Victorious: *Alexander* the great, would seize of his Soldiers the observation of no stricter Laws than his self would undergo: *Adrian* the Emperor was singular praise worthy for this, so was *Scipio*, *Severus* and others.

Fourthly, in promising rewards to the obedient, grace and favour to such as keep themselves within bounds and good government; the promises are set down at large in many places by *Moses*, and was faithfully performed as to *Caleb*, *Joshua*, *Phineas*, and others; this will procure love to the Laws, make them more remarkable, and take up the minds of the well disposed with a watchful care to obey them; for as impartial Execution of Laws terrifies some, so the reward performed putteth life and courage into the hearts of others some to do worthily. Now the evils to be avoided and punished are several, there is nothing displeasing to God herein, and in it is that prevents God's blessings, *Deut.* 23. 9. and causeth ill success, as *Moses* exhorted *Israel*, and as *Aurelianus* the Emperor said to his General in a Military Epistle of his, *if thou be a tribune, yea if thou wilt live, keep backe the Soldiers hands from evil.*

1. Evil

1. Evil to be taken heed of is *Atheisme*, deriding of God and Religion, cursing and blaspheming his name, at this God punisheth with death, *Levit.* 24. 16. for when God and Religion is contemned, what can prosper? *Q. Fabius* a Heathen imputed the calamity that befel the Romans, by the overthrow of *Flaminius*, to be the neglect of Religion; and the only means said he to recover God's favour, was to reverence it, and to have a care to please God; should then a Christian deride God and Religion: what came of *Rabshakeh* and other Blasphemers? God did slay in his Host 85000. *Julian* the Emperour after he apostated and became Christ's Enemy, he soon came to destruction: and *Julian* his Uncle, who in contempt of Christ and the Sacrament, pissed against the Table before he dyed he fell into such a Disease as made his entrails rot, and he to void filth at his mouth: and the abuse of his name by swearing and cursing and damned Oaths, the Lord tells us that a curse reposeth upon them, and he threatneth to cut them off; yet some hold themselves no Souldiers, till they can gracelesly, as a grace to them, thunder out bloody Oaths, and speak dayes, what terrible oaths have been invented, that it would make one that hath any fear of God in him, tremble to hear them: let me be bold to tell you, that if you were not Atheists and believed there was no God, you would never so often call upon him to damn you for every idle false

thing that you do: but how can the Soldiers be controuled for it when they learn it of their Officers; let your Valour, Discipline, and conduct be never so good, you may find those Oaths be the cause of conquering of you, and if God be not the more merciful to you, your damnation may fall upon you as suddenly as you have often wisht it.

2. *Prophanation* of the Sabboth, the Lord's day, God punished this in the Camp of *Israel*, *Judas Maccabeus* took special care to keep the Sabboth with his Host, when *Nicanor* King *Demetrius*'s General would in contempt of God fight with *Judas* on the Sabboth day, there was slain of his men 35000 and he kill'd, his head struck off, his tongue cut out for blasphemy, and his head sent to *Jerusalem* to be hang'd upon the Tower, 2 *Macc.* 8. 27.

One of the Kings of *Denmark*, contrary to the perswasions of the Divines, would joyn battel with an Enemy upon the day of *Pentecost*, but he lost the Field and his life withal, vain sports are to be abandoned on the Lord's day in a Christian Host.

3. *Rebellion*, treasonable practises, Mutanies, Rebellion against lawful Authority God punisheth extraordinarily, making the Earth to open and swallow up some, and fire to devour others; see it in *Absolom* though he had most of *Israel* to take his part, let the end of them, *Bichry* and *Zimmy*

make

make men take heed of Rebellion. Treasonable practises and conspiracies and secret working with the Enemy are to be carefully looked into, and to be prevented, and the parties found out, severely punished; for good *Gedaliah* being warned, and not making timely enquiery, was by traytorous *Ismael* cruelly murthered; so one *Quintilius Varus* for being too slack to find out the treachery of one *Arminius* of which he had intelligence, was slain with all his company: of such was *Mithridates* in danger, but his willsome prevented, and *Judas Maccabeus* had a Rodoras among them, a discloser of secrets to the Enemy, but he was found out: *Cyrus* the younger Executed one *Orontes* which went about to betray him to the Enemy.

Mutany, God punisheth murmuring, and such as cause Sedition, and stir up others to grow Rebellious; *Scipio* upon a Mutany of his Soldiers in *Spain*, put to death the chief movers, and so pacified the rest; so did *Tiberius*, when his did Mutany in *Pannonia*; but it is hard measure to poor starving Soldiers, for coming and demanding their pay in extream need to be held Mutinous; for only this Captains should hang some to make others willing to dye rather for hunger then any more to complain, which is unchristian cruelty, and meerliest inhumanity.

4. The ill use of much *Drawing*, a thing that was not in use in *Gods Host*, and good it was

that it were less in use in our *Camp*, for *God* is dishonoured by Swearing, monys wasted and many evils happen thereupon. I have heard that the *Spaniard* in time of Service doth banish all lawful games, in the Seige of *Roy liers*, the Admiral caused a certain Ensign to be hanged, for playing at Cards while his company did watch, in some peril many Exercises should be appointed them, and such as can Read to get Histories of War, and other good books to read and discourse thereof: Thus his mind and body will be well imployed, it may be some Soldiers would be so well Exercised, if there were Commanders like *Cæsar*, who was learned, and did write his own wars; or like *Xenophon* the famous Martialist in his time, who wrote many books; and as *Hanibal* in whose Tents were found many books which he studied, but true generous spirits should be delighted in either to read or hear read the Acts of valiant Warriors, and leave base Play and childish games.

Of Cowardliness, and flying out of the Host of the Enemy: *Cowardliness* whereas Soldier dare not for fear perform his Charge: *Cowardly* God took care of his Camp, when he sent his to war, and so did *Appius Claudius*: *Appius Claudius*, did behead those Soldiers, that throwing down their Arms fled from their Enemies: *Lycurgus* made a Law amongst the *Spartans*, That no man should return home that turned his back upon his Enemy: *Cæsar* put certain Ensigns from their places, because they

they lost their ground in an Encounter with *Pompey* at *Dirrbachium*; The Coward doth not only help the Enemy, but disharten his friends; The *Lacedemonian* women would deliver Shields to their Sons, exhorting them to war, either to bring them again, or to dye valiently; there was among them *Damatria* who hearing that her son had not fought like a *Lacedemonian*, when he came slew him; so much did women there detest a cowardly spirit: flying away out of the Host to the Enemy, is worthy severe punishment, such base and treacherous spirits amongst all the Soldiers in *Israel* I never read of, the *Romans* punished such with death, *Caius Matienus* coming but home from the Army in *Spain* without leave, was beaten under a Gibbet, and sold for one piece of money, to signify the base esteem of such a Fugitive.

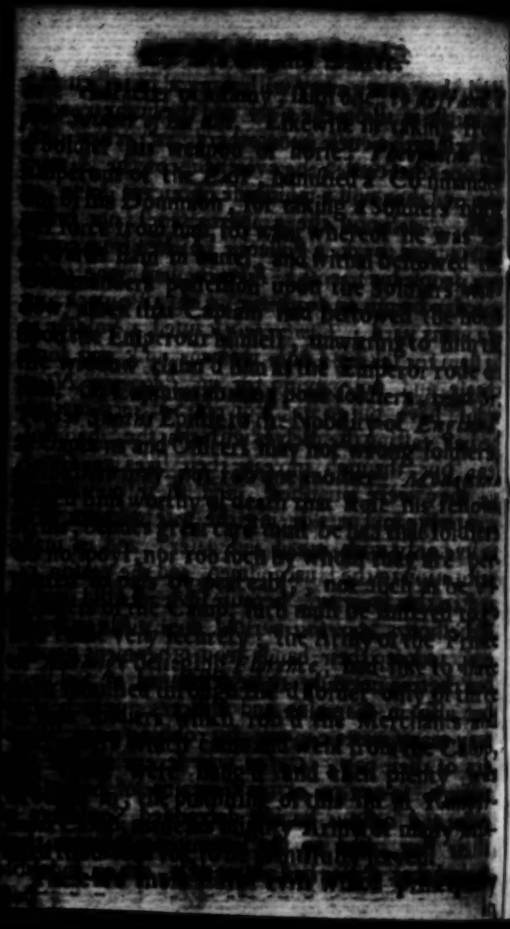
6. And last is *Murder*, Theft, Filching, Rapine, Robery, and Sacriledge, the killing of one another, God gave a very strict charge against it, *Joab* the General being guilty must dye for it even at the Altar; 1 *Kings* 2. 30. 31. Captains may not like rash-braind and bloody men disorderly kill Soldiers; he that shall do so among the *Spaniards*, I have read, dieth for it; Quarrels and Challenges thereupon with acceptances have been the loss of many lives unworthily, hereby Princes lose their Subjects, the Army weakned, and the Enemy thereby advantaged; Soldiers

lives should be pretious one to another, their blood should be spilt in the Public cause against the Enemy, not in private quarrels, no if a man put the lye upon another: *Jehu* a right valiant Captain marching furiously, did not quarrel with the Captains in his Company, when they said it was false which he spoke, so putting the lye upon him, *Jeremiah* said it was false, which was a lye to a Captain of the Ward; *Gedeliah* put the lye upon *Johanan* a Captain, a high and proud spirited man, and valiant too, yet none of these offerd to any the stab, nor did beast-like, more than man-like, rush upon one another and kill one the other: these quarrelsome fellows are not ever the best men, drunkenness, whoreing, swearing and no doubt forswearing, are no marks of disgrace o them, but the tearm Lye, I must confess is a provoking word, and cowards will use it to provoke a patient yet a good spirited man, and found so when they try him, or before the face of an Enemy, away with these delusions of Sathan, you that are truly valiant and right Christian Souldiers, suffer not your selves to be transported with this conceited disgrace to seek Revenge, and so be guilty of blood; a crying sin before God. Now for Theft also, God punisheth *Acans* theft, yet these are too common with Soldiers, for many base fellows fitter for the Jayl, ye the Gallows than the wars, are no sooner enterd into Service, but are bold to lay hands upon other mens goods,

which

which they carry away with many a bitter curse; the curse is upon the thief and the swearer, who also bringeth a curse upon others, as *Achan* did, that one thief caused the overthrow of the Army, what evil then will a multitude of thieves do in an Host, *Aurelianus* the Emperor would not suffer his Soldiers to take a Pullet or chicken from country people his friends: *Tiberius* made one of his guard to be put to death for taking a Peacock out of a mans yard, *Tamberlain* caused a Soldier to be slain for taking a poor womans milk and some cheese and not paying for it, *Pescenius Niger* would have put to death divers Soldiers met together, casting themselves with that they had stollen, but through intreaty their lives was saved, yet they were punished, and their punishment was to lye in Tents during the war without fire, to live only with bread and water, and to make restitution to the Husbandmen, and the reason given to this severity, because such acts did tend to Rebellion. *Aurelius* writes an Epistle to Soldiers, to keep their hands from other mens goods, but theft is not only to be restrained in Soldiers, but also in Captains and Officers, which they may many wates commit, by robbing poor Soldiers of their pay; *Cæsar* was severe against this villany, so as two of his Captains of horse *Rosellus* and *Aegus* having defrauded Souldiers of their Pay, fled to the Enemy as soon as they heard that *Cæsar* had notice of it, its an indelible

bas



in an Army are to be suppressed and punished, for by suppressing disorders, God is honoured, the Army strengthned, the Enemy disharmed, neighbours and friends secured and incouraged to abide constant; but where sin doth reign, and disorders suffred, there all things fall out clean contrary, misery and want will follow to their ruine and overthrow, God will be against them and friends will abandon them as unworthy of aid.

CHAP. VI.

Directions and Instructions for the Discipline of Foot Soldiers.

Six chief things a Soldier ought to be instructed in when he first enters himself to be under Command.

First to make choice of a civil comrade, and an able Soldier if he can, that he may instruct him to handle his Arms.

2. to keep his Arms clean and fit.

3. To keep his Arms by him in a readiness, if sudden occasion should happen to be called to them.

4. To behave himself civilly in his Quarters, and to be in them in due time, and not to be out after the Taptow is beat.

5. To keep himself clean in his linnen and clothes.

d. And lastly, to give respect to his superiour and inferiour Officers, and not to dispute their commands, and to be civil to the Corporal of your Squadron that he may teach you at leisure times to handle your Arms compleatly.

Now there is six necessary motions and postures belongs to the Exercise of a foot Company.

1. *Orders*, 3. *Doublings*, 5. *Wheelings*.
2. *Faceings*, 4. *Countermarchings*, 6. *Firings*.

There is six Orders.

1. The *Closest Order*, which is not a Foot between Files, it is only necessary for a Stand of Pikes to keep off the Horse from entring a Port or Avenew, Files at this closest and the Ranks at Order, or closest Order, which is 3 Foot or a Foot and half, in this posture they may keep off a party of Horse.

2. Is *Close Order*, which is a foot and half, this is necessary when Pikes and shot are interlin'd to charge horse, when they have fired to fall off to the Right and Left from their Center, the Pikes Poised while they fall off, a close Order is fit for Firings and Wheelings.

3. Is *Order*, that is three foot, which is a fit distance between File and File, either Marching or in the Field.

4. *Open Order*, which is six foot, that is commonly between Rank and Rank, either marching

or

or in the Field, but in a March between *Open Order* and *Distance*, which may be about nine foot, is very convenient for Pikes when they march in a Body by themselves, if the Officer thinks fit.

5. Is *Distance*, which is twelve Foot; which is a very fit space in time of Service, to run up Field pieces, opening from the center to the Right and Left, either in the Flanks of Musquetteers or in the Body of Pikes, and when they have fired to run them back in the Reer, and the Files to close again as they were.

6. Is *Double Distance*, which is twenty four foot, this may be used when any great person is coming to view the Company, to make a guard for Ranks to open backwards, to double Distance, or what distance the Officer sees fit, according to the fulness of his Company; then for half Ranks, double your Right and Left hand Files from your center, every man upon the Right from the center, fall behind his right hand man, and so doubles the Right and File, so every man upon the Left from the center doth the like, so you make but two files, but when you make your guard, you face to the Right and Left inwards and make two Ranks, so other word for Reducing but, *Files Rank off as you were.*

Now take notice these Orders or Distances are to be observed as your Officers gives the Word of Command, either for Ranks or Files, for Ranks to open backwards, or advance forward, or Files

to open from the Right or from the Left, or from the Right and Left, as your Officer pleases to Exercise, only observe your word of Command when your Officer gives it, and not mistake Ranks for Files; Now your File-leaders, your Bringers up, and your Right and Left hand Files, must be sure to know their Distances, for the File-leaders and the Right hand File guides the whole body, so doth the Bringers up and Left-hand File, when they face about, the Rear is made the Front, for a Souldier hath but two men to observe in Marching (*Opening*, *Closing*, and *Countermarching*) that is, his Right hand man and his File-leader, File-leaders are to make their distance from the Right hand man, or from the Left if Commanded; now to keep an even Rank let every man be sure to keep his right heel even with his Right-hand mans left heel and Files every man to keep right behind his Leader, upon Service he will find it to good security, one man standing amiss spoyls sixties Ranks or File, (which is the credit of a Company) either Marching or in the Field, so much for the first few Orders.

2. *Now your second is Facings, which I have brought into six, which are necessary and serviceable.*

1. FAcing either Right or Left as occasion serves,

2. Facing to the Reer.
3. Facing to Front and Reer.
4. Facing to the Right and Left from your center.
5. Facing to the Right and Left inward to your center.
6. Facing to either Angle, or to all your Angles.

Now let Soldiers observe in all their Facings, to turn upon the right heell, and then they shall keep their Ranks and Files even.

Five of these Facings are necessary for skirmishings, but facing to the right and left inward to your center.

The word of Command is March and interchange ground, then your Body of Pikes are Flanks, and your Musqueteers are in the body, which may charge the Horse if the Horse should Flank them, and if you have a good stand of Pikes, you may interline Musqueteers and Pikes. The word of Command is, Pikes face to your Right and Left inwards, Musqueteers face to your Right and left outwards from your center, then March when your Pikes and Musqueteers are joyn'd, face to your Leader, then you have a Rank of Musqueteers and a Rank of Pikes; then Ranks to the Right or left hand double, take notice this must be if your stand of Pikes be equal with your Musqueteers, if not let the odd Files of Musqueteers that are over above be in the Flanks.

3. *In Doublings.*

1. DOubling Ranks either to the Right or Left.
2. Doubling Files either Right or Left.
3. Half Files double your Front.
4. Bringers up double your Front.
5. Half Ranks of the Left, face to the Right, March and double your right half Ranks, face to your Leader, then face to the Left, Reduce them. So likewise half Ranks of the Right, face to the Left, March and double your Left half Ranks, face to your Leader, face to the Right and reduce them.

Directions.

RAnks Doubling, every even Rank 1 doubles the 2 the 4 and the 6 movers, if you be never so deep, if you face about them that moved before stands, and they that stood double if you double to the Right, then move with your right foot first, to the right hand of your Leader, at 3 steps or motions, as you were: fall off with your left foot first, and at three motions it brings you in your right ground again: Likewise if you double to the Left, you step with the left foot first and fall back with your right. Now for Files you that are File-Leaders, tell from your right hand File whether you are even or odd, if even you

you must double to the Right, if commanded move with your right foot and at three motions, fall behind your right hand man, as you were, advance, up with your left foot first in your place again. Now if you be an odd File from the right hand, you must double to the left, with your left foot fall beind your left hand man, and with your right foot advance in your place again when commanded: take notice that the File-leaders and right hand File guides Ranks and Files, for the Ranks move not till their right hand man moves, nor the Files till the File Leader moves, when you double rank or file move altogether, not before your right hand men and File-Leaders. Now for your half Files, doubling your Front the half Files is the 4 Ranks if you be six deep, if you double to the Right you March up of the right hand of your Leaders keeping your distance, then facing about to the left, you March and fall into your places: so if to the left, you March on the left hand of your Leaders, you face about to the right and fall into your places.

Now Bringers up to the Right or Left hand, double your Front, you move with that foot first as the word of Command is, the Bringers up Marches, passeth the 5th Rank, then they March, falls into the second Rank next the Front, and the half files in the third Rank reducing; face about on the contrary hand, march and fall into your places.

Now the six doubling is Half Files face to your right and left from your center, the center is the midst of your files, if you be even files; if not you cannot Exercise handsomly: if you be twelve files, you face six to the right and six to the left, the word of Command is (as I take it) March clear your Body and double your Front to the right and left intire; this posture drawing up at the brink of a hill, you may seem three Bodies, being three stands of Pikes; now you may be reduced two wayes; face about clear your Body, face to the right and left inwards, March, joyn, and face to your Leader.

2. Reducement.

Half Files face to your right and left inwards, March and double your Front half files, then face to your Leader, then face about, March and take your places.

4. Is Countermarches.

There is but three Countermarches, *Gaining*, *Maintaining* and *Losing* ground: in your Counter-Marches your Files to be at your Open Order, your Musquets Poys'd and your Pikes advanc'd.

1. *Gaining* ground; to your right hand advance three steps, face about to your right, March easily, observing your right hand men which

was

was your left hand men before, let your Serjeant be in the Rear, and shew them their ground where they shall stand, face to your Leader, then the Front is the Rear and the Rear the Front, then countermarch them to the left, then they have gain'd six steps of ground in the Front.

2. *Maintaining* ground; they step one step and fall off, either to the Right or Left.

3. *Losing* ground; every man falls off the ground he stands on and follows his Leader, so youlose your whole ground.

Countermarches, *Maintaining* and *Losing* are very necessary for quick firing, they all make ready, then they fire and countermarch off very quick; countermarch losing upon a Retreat is good Service; they Fire, and every man falls off upon the ground he stands on; upon a countermarch you may make your half files your Rear and your Front half File the Front; thus, Half Files to your Right hand about, then to the right and left hand countermarch, your Front Half Files countermarch to the Right, and your Rear to the Left, then to your Leader; Reduce Front and Rear half Files to your Right and Left countermarch, then your Front half Files to your Left, and your Rear to the Right, they have the same ground and the same places facing to the Leader: then Half Ranks countermarching, face to your Right and Left from your center, then countermarch to the Right and Left outward

then your Pikes are Flanks and your flanks the Body; to your Leader; Reduc't; Face to your Right and left from your center, then countermarch to your Right and Left inwards; to your Leader.

5. *In Wheelings.*

1. Wheeling to the Right.
2. Wheeling to the Left.
3. Wheele to the Right hand about.
4. To the Left hand about.
5. Wheel to the Right and Left inwards to your center.
6. Wheell is face about.

Then Wheell to the right and left inwards to the center.

Directions.

YOu must close your Files to your close Order, and Ranks to their Order; slope your Musquets and advance your Pikes; if you wheel to the right, your Right hand man stands still, only a hinge moves as the Body comes about upon his right heell, and the Left hand man moves the Body, and must observe a distance in the ground that he may neither close nor open his Files in wheelings: now the File-leaders must observe their Left hand men in wheeling to the Right, and the Right in wheeling to the Left; and if File-leaders observe their distance in their Files, the

Left

Left hand men must move fastest; it will ask Officers great care to teach them to wheel handsomely, which is a very necessary and commendable motion if well done, either to the Right or Left, or Right hand about, or Left hand about; the Right hand men and Left hand men in the Front being the chief guides in their wheelings; it is necessary in gaining the wind of an Enemy, or in altring your Pikes and Musqueteers either to the Front or Rear, or to your Flanks.

As for Example, Wheell to your Right and left inwards to your center, then your Musqueteers are in the Front and your Pikes in the Rear; when you have wheel'd facing to your Leader Reducing, wheell to your Right and Left outwards from your center, so to the Rear; face about and wheell to the Right and Left inwards to the center then your Pikes are in the Front, and your Musqueteers are in the Rear; Reduce them as before. Then Half Files face about, wheell Front and Rear half Files to the Right and left inwards to your center, then your Musqueteers are in Front and Rear, and your Pikes in the midst of the Body; much more may be done with Wheeling, but I shall leave it to those whose often Exercising hath learn'd what I have forgot for want of imployment.

6. *Is Firings.*

1. *Front.* 4. *Left Flank.*
2. *Reer.* 5. *Front* and *Reer.*
3. *Right Flank.* 6. *Both Flanks.*

According as the Enemy chargeth them Firing to the Front.

FIrst two Ranks make ready, First Rank advanceth six paces when he Presents; the second Rank Marches up ready to Present against the first hath fired; when they have fired they fall off to the Right and Left in the Reer, loading again as fast as they can: this Firing is proper, Marching towards the Enemy; but when they approach nearer the Enemy, then All make ready, the two first Ranks advanceth 3 paces, Presents, Fires, falls off the first Rank stooping, the next standing.

The third firing is three Ranks advanceth, first kneeling, 2 stooping, the 3 standing. The first and second fires, the third presents, if commanded fires. This posture of firing is most commonly fired by Divisions; the Divisions that fires stands still and make ready again while others advanceth and Fires.

There is another firing advancing upon the Enemy, and very necessary, interlin'd with Pikes, charging they all make ready the first Rank, Fires, Stands, makes ready again, the second Rank advanceth before them, the third before them so advanceth still as long as your

Offi-

Officers seeing advantage, the Pikes still advancing with them; I need not give any Directions for the Reer or Flanks firing, the Reer firing is for a Retreat, and the Flanks is either for advancing or Retreating.

Now I shall only give you my opinion concerning the Postures of Pike and Musquet, which is the shortest and speediest way to make young Souldiers fit for present Service.

For the Pikes, I have reduc't into six.

1. *Is Order your Pike.* 4. *Port.*
2. *Advance.* 5. *Comport.*
3. *Shoulder.* 6. *Cheek & Trail*, which is very little difference only removing the hand.

For your Order it is a fit posture for a Centry in the day time to be set at any Carriages belonging to the Magazeen or Artilery, and when you stand to your Arms in the Field: for your advance it is a fit Posture to Troop home your Colours, to fetch your Colours, when you wheell or countermarch, or when you are interlin'd with Musqueteers, to be ready to Port or Charge.

Shoulder is for a March.

Port is only when you enter a gate, or Port that you may be ready to Charge if your were opposed by Horse.

Comport is necessary when you March up a Hill.

Cheek

Check is a fit Centry posture in the night.

Trayl is only fit for your Marching throw a cops or wood in the night, every man to take hold of his Leaders butt end of his Pike and joyn it with his Spear end, March eallily, your Files Marcheth out compleatly as they enter in, Now you may charge from all these postures, but never us'd, upon Service, nor necessary only 3 which is, from your shoulder, Advance and port, there is two Postures more, Charging to the Horse, and your Funeral posture.

The First, from your Order to your inside Order; that is, your Butt end of your Pike, in the inside your right foot, your left hand holding your Pike; with your right hand draw your sword over your left arm, bending with your right knee, keeping from your Pike with your foot, charging to the Brest of the Horse, you may ace and charge any way, turning on your right eel, when you have done charging, Order your ikes, lock your Pike with your right legg and neath your Sword.

2. Your Funeral Posture, you only ground our Pikes to the left hand of your Leaders, and ce to the Left hand about, so Trail; take notice your Funeral posture the Rear and youngest fficer Leads, the less you are Exercis'd with it he better it is for your Company.

Six

Six chief and necessary Postures of the Musquet.

1. *Order*, which is answerable to Pikes, Order the Butt end close to your right foot with your Lock outwards, your right hand up to your Muzzle end, but not over your Muzzel, and your left hand akembow by your side, (having no Rest) which is a graceful posture.

2. *Poyse*, which is answerable to your advance of Pike; your right hand close under the Pan, and your thumb up the side of your Pan.

3. *Shoulder*, which is answerable to Pikes being ready for a March.

4. *Joyn* your left hand holding your Musquet by the stock, the Barrel upwards, under your Lock at a Ballance, yet your Muzzel mounted, your right hand imployed either to your center posture or guarding your Pan, when you stand made ready or Marching under a Gate or Port.

5. *Present*, a compleat posture if you stand well, with a full body, your Musquet breech close to your right shoulder, holding your elbow up, your left foot standing a little further than the right, your heels bending something inwards, and your toes a little outward, leaning your shoulder a little forwards close to your Musquet, your face upright,

not

not bending to the Lock of your Musquet as you were aiming at a mark.

6. *Firing*, breit high or something lower.

Now when you are commanded to load your Musquets either from your Order or shoulder.

1. Joyn or ballance your Musquet.

2. Open your Pan and clear it with your Thumb, or a little feut or Furr, which your new Soldiers will have hang at their Bandeleers, which will clear better than your thumb.

3. Prime your Pan, handle your Primer with your two forefingers and your thumb, so Prime over the breech of your Pan

4. Shut your Pan, cast about, in your casting about, shake off your loose corns of Powder that is on the cive of your Pan, for in trying your match it may do a mischief, in casting about, step forwards with your right leg, holding your Musquet in your left hand, with your barrel downwards.

5. *Charge* and load with bullet: open your Bandeleers with your teeth, charge with Powder, draw forth your scourer, shorten it to an inch, take the bullet out of your mouth, ram down your bullet, recover your scourer, shortning him upon your breit to a handful or more, and bolt to with your fingers that you endanger not your hand over the Muzzle, if he should fire by chance being hot in Service, some sparks may fye in the

the breech of him, when you have Leaded.

6. Recover and Poys, casting back your right foot, then you are ready either to Order or shoulder, as your Officer thinks fit.

When you are commanded to make ready.

First is, Joyn or ballance again.

2. Draw forth your Match, blow your Coal.

3. Cock and fit your Match.

4. Guard your Pan with your two fingers over your Pan.

5. Present, when you present blow your Coal again.

6. Fire.

There is Six good Instructions for Soldiers to Observe for Firing well.

1. To keep good Priming Powder

2. To keep a good Coal in your Match

3. To try and make fit your Match, that your Coal may rather bruise at the breech of your Pan than Cock too short.

4. Carry your Arms fair, when you stand made ready, for fear your Peice going off you may offend your Leader.

5. When you Present blow your Match, and Present breast high, rather lower, bend your presenting a little towards the left, if you be on the right Division, if the left, bend a little towards the Right, for firing foreright, your shot [illegible]

go thereby the Files, which thus levelling a hole a cross your shot, must do execution in the body, and specially if you be near your Enemy.

6. When you Fire, draw your Tricker but once, if he fires not, fall off and mount your Fire a going off, if he should fire he might do no harm to your Leader.

I shall not presume to give instructions to any Officers what their duties is, only these six properties they ought to be endowed with.

1. *Courage.*
2. *Policy.*
3. *Patience.*
4. *Humility.*
5. *Mercy.*
6. *Charity.*

Courage and Policy are good Companions in the Field before the face of an Enemy, Patience and Humility will gain the love of Soldiers and all others.

Patience will Teach and Discipline a Company sooner than any hasty or passionate words or blows can do.

When you give the word of Command, give them time, and shew them how it should be done, if they be young Soldiers, if old Soldiers and neglectful, then ought some severity to be used.

Mercifulness, in not too severely punishing, if they be not common offenders.

Charitableness, in taking care of them in their sickness, or lying wounded when their Pay cannot maintain them: or if they are taken Prisoners to get them Exchanged or send them Relief if you can.

These things will make your Soldiers stick to you in time of Service, and venture their lives if they see you ingaged, to fetch you off.

Gentlemen, or Fellow Soldiers, I have sent this Old English Officer amongst you, how he will be entertained I know not, I hope some will respect him for his Loyalty, though by some others slighted for his Indigency; he looks for no entertainment of Self-conceited Time-servers and self-ended men, for they disdain Loyalty if clothed with Poverty.

God and a Soldier they alike adore,
Just at the brink of danger, not before;
The danger past they are both alike required,
God is forgot, and the Soldier slighted.

Learning and Arts by most these days we see
Are Honour'd and Respected, when they Are
be.
Why should Old Soldiers then be slighted
when they have gain'd
Experience in the Field, and Honour have ob-
tain'd.
Incouragement will make us young, being try'd
it might appear,
For in midst of dangers, we are the Old to
fear.

Licenced *Octo.* 22. *R. L'Estrange.*

FINIS.